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In the Diocese of Southern Ohio

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Fifty-First
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THE CHURCH MESSENGER

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"FIFTY YEARS YOUNG"

A couple of centuries ago a man fifty years of age was thought to be old. These days he thinks of himself as just coming into the prime of life! And so it should be. A diocese fifty years old is but a youngster. Of the dioceses about us, Pittsburgh was organized in 1865; West Virginia in 1877; Lexington in 1895; Indianapolis in 1838; Northern Indiana in 1899; the northern diocese of Ohio in 1818. The Diocese of Southern Ohio was organized in 1875, though the Primary Convention met in 1874. So even though not the youngest of the dioceses, yet we may be said to be but fifty years **young**; because we really are young and should recognize the fact.

Like all young people we must go through our formative stage. Young people like to be independent, and rather pride themselves on being different from others, especially older people. Young people must climb the ladder of progress. So must we. Like all who would climb and retain their progress, let us gain a firm hold on the new and good, before we leave the old and tried, while remembering that the Holy Spirit is the giver of "life".

A relief map of the Diocese of Southern Ohio would show a "healthy specimen" indeed. It is rather "broad," to be sure; and it has its "low" spots; but it boasts a few "high" points, also, to relieve the topography. At different places on the map bright "stars" may be discerned; comparatively few dim areas are noted; while the general average may certainly be seen from the heights of heaven, even though many "light-years" intervene. It is our part and duty to see that the distance from the highest heaven is lessened each year; that the stars of the diocese grow brighter and more

ASH WEDNESDAY, FEBRUARY 25

TO THE CLERGY:

The Pre-Lenten Days of Devotion and Conference for the clergy of the Diocese will be held in the convocations as follows:

Cincinnati Convocation, Monday, Feb. 16, 10 A. M.,
Church of Our Saviour, Cincinnati.

Dayton Convocation, Tuesday, Feb. 17, 10 A. M.,
St. Andrew's, Dayton.

Columbus Convocation, Wednesday, Feb. 18, 10 A. M.,
St. John's, Lancaster.

Plans for parish Lenten observance should be made now. Will you have this year, the usual additional services on week days with accelerated activities which come to a climax on Easter Day, followed by a general slump in Church attendance and reaction from things spiritual.

Lent should leave pastor and people refreshed and strengthened, not fatigued and in need of a vacation. There is a limit to long sustained attention even in religion. There is a general conviction in the Church that the purpose of Lent may best be served by having one evening service a week which will attract and draw to it not only your own people but others in the community. Then in Holy Week suspend all parish activities and arrange for such services that will enlist the attention of all your people. To this Easter Day will be a natural climax. This is for your consideration.

T. I. R.

numerous; and that all stars, little and big, recognize that they are but off-shoots—star dust, in fact—from the Great and Morning Star, which is indeed the Sun of Righteousness and the Light of the World. He has said, "Apart from me, ye can do nothing." Yea, apart from Jesus Christ, Man, Brother, Saviour, GOD—we are less than the star dust; **with Him** we may be even as stars.

Brethren, let us pray for our diocese. It is young, and lusty as an eagle; it is like a tree planted by the water-side; God has indeed lighted its candle. And "who is God, but the Lord; or who hath any strength, except our God? It is God that girdeth me with strength of war and maketh my way perfect."

"O Lord, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord."

May our God, Jesus Christ, through His Holy Spirit, be with us in our work for the Father in bringing in His Kingdom, in this diocese and throughout the world. Amen.

T. W., JR.

OILING THE WHEELS.

The Great Teacher loved to teach by parable. We can imagine what use He would make of oil now, for did He not do so 2,000 years ago, in the story of the wise and foolish virgins? The lack of it in their case meant darkness only.

"No light—so late! and dark and chill the night,
O let us in, that we may find the light!
Too late, too late; ye cannot enter now."

But in our day it means much more. Every cog and nut needs it; and lack of it spells friction, delay, stoppage, and, in the end, disaster.

The machinery of this sad old world is crying for oil in every joint; the peaceful humming of smoothly turning wheels is replaced by the groaning, creaking, and labouring of every part.

And instead of saying, like the foolish virgins (too late become wise), "Give us of your oil!" we are still trying every other remedy.

So it is in industry between coal-owner and coal-getter, between shareholder and miner. So it is between employer and employed, between mistress and maid, and labourer and farmer—an endless, weary tug of opposing interests, and all the creaking and groaning that inevitably follow.

And all the time there is an unfailing remedy, the oil of loving-kindness, the grace of courtesy.

Hilaire Belloc sings its praises:—

"Of courtesy it is much less
Than courage of heart and holiness,
Yet in my walks it seems to me
That the grace of God is in courtesy."

Yes, he is right, for courtesy is love in little things, and love is of God; nay, more, God is Love.

A woman can take a proffered seat in a tram with a smile that is full payment, or she can refuse it with a sneer. Such a thing happened in the days of the militant suffragette.

"Why do you do that? We are the equals of men!" said one scornfully to a young fellow who offered her his place.

"Except in courtesy," was his apt rejoinder.

The system of tipping is bad; but it exists, and we accept it. And we may give our tip as we pay at the ticket office—so much money for so much cardboard, or we may apply the oil of a kindly word of thanks and the sunshine of a smile. It makes just all the difference in the world, not only to him or her that takes, but to him or her that gives.

For the hand that gives and the lips that speak are parts of the mechanism of our daily life. And the lamp of courtesy must never go out; for, like the foolish virgins, we shall find we cannot borrow oil to relight it.

A signal instance of the use in industry of "oiling the wheels" took place in the north in the lifetime of that great and good Bishop of Durham, Dr. Westcott.

Coal-owners and miners were at loggerheads. He, true to the promise made at his consecration, intervened, and invited representatives of masters and men to his house at Bishop Auckland. An expert in the use of oil, he kept them apart, the men in one room, the masters in another. The north-countryman is sound in heart but rude in speech; and the bishop knew that a rough word might wreck the business. So he walked between them, carrying their messages, a Christ-like diplomat. And when the window was flung open it was to tell the waiting crowd of men outside that the great strike was ended.

It was the same thing with Dean Hook, at a time when party spirit rose to fever-heat on religious questions. He had been assailed with great rudeness on a public platform, and in his own parish of Leeds.

Among other lovable gifts he had a great sense of humour, and does not this make a Christ-like man irresistible? When the torrent of invective ceased he rose from his seat and said, "I am going to act on a Church principle—a very High Church principle—I am

CHRISTMAS PAGEANTS

More than ever, the pageant is the order of the day at Christmas. I wish we had a list of all the churches in this diocese which used this mode of teaching the Christmas story this year. Holy Trinity, Madisonville, Cincinnati, used a pageant in choral form composed and adapted by the Rev. J. D. Herron. At the close of the pageant or tableau given at the Church of the Ascension, Middletown, one of the Vestrymen exclaimed to the Rector, "This ought to be done everywhere, every year. I have never enjoyed a service so much in my life." It will be noticed that the Church pageant is also a "service," a reverent picturization of the story of the Christ-child and the hosts and those who celebrated His birth on earth. Let us more than ever teach through the eye as well as through the ear. The old Christmas hymns, known and loved for so long by so many men and women and children; these hymns sung, with the characters therein portrayed vividly to the eye in the chancel of the church; all this brings the Christmas story to the mind and heart as no other way can. And the Feast of Lights impresses deeply the idea of Christ as the Light of the World, and we as little lights, going about passing on the light of the Gospel to others.

SOULS

There is such a thing as the autonomy of souls. In our present way of living with all the forces of circumstance pressing us together, we are apt to forget this important fact. And as we scan the cross-sections of society we frequently discover people who have lost all sense of personal choice or self-government. They allow other people to think and plan for them. They become mere puppets in the drama of life. But the man who counts is the man who reserves a portion of his being and makes it his "Sanctum sanctorum." And in this sanctuary where the world is forbidden to enter, he talks with his God and makes his decisions. It is here that he collects his convictions and puts them in working order. He who lacks this secret chamber also lacks the power of choice and determination. And when the tempest and the unexpected storms come roaring down upon him, he is lost. Those whom he depended upon and trusted, fail in the hour of trial. He passes out and is forgotten. So keep thou thy soul-worn steadfast oath, and to thy heart be true. What thy soul teaches learn to know, and play out thine appointed part, And thou shalt reap as thou shalt sow, nor helped nor hindered in thy growth, to thy full stature thou shall grow.

—Bulletin of Christ Church, Cincinnati.

ST. JOHN'S, CIRCLEVILLE

The Sunday School of St. John's Church, Circleville, held a Christmas festival in the new assembly room at the church. The children were presented with gifts by Mr. and Mrs. Santa Claus, characterized by Brooks Maccracken and Elizabeth Stretton, who gave a dialogue before the distribution of the presents. Recitations and Christmas songs completed the program.

After the program the Manger Service was held. All those present brought gifts for the crippled children who are patients at the Episcopal Hospital in Cincinnati. All the presents were placed in the manger.

Impressive candle-light services were observed. All the electric light in the church was turned off and the processional lighted by candles carried by the singers. Candles were also placed in all the church windows.

The midnight program contained choir singing of Christmas carols, solos and quartette numbers. The Rev. David McDonald gave the address. The public was invited to the services, church doors being opened at half past ten.

going to forgive him!" And he held out his hand to the irate speaker.

Who could resist that?

—From "The Sign," in the Windsor (England) Parish Magazine.

THE REV. JOHN HOWARD MELISH

Special Speaker Before the 51st Convention of the Diocese of Southern Ohio

Twentyfive years ago it was not so clearly recognized that religion had anything to do with social conditions. Rauschenbush's books on the social message of the Christ were not as yet widely circulated. The work of Kingsley and Maurice in England had but little effect in this country. So when a brilliant young clergyman with a winning and agreeable personality insisted on preaching applied Christianity, good for every day of the seven, for the shop and store no less than for Sunday School, for the political boss as well as for the humblest voter, it created quite a stir and after six years of interesting and valuable service for the Church and the community in his home city, Cincinnati, the Rev. J. Howard Melish was called to the rectorship of one of the largest and most influential churches of the City of Churches, Holy Trinity, Brooklyn.

So influential was the young preacher of righteousness and so effective were his sermons, that the wild and probably untrue report was in circulation at the time that a famous political boss of widespread influence was so afraid of their effect on the voters that he had cunningly brought the attention of the Eastern parish to young Melish's superior qualities.

Cincinnati has not, however, entirely lost her talented son for every Lent he speaks at the Noon-day services and no one is more enthusiastically or numerously greeted. There have been instances when one of the

largest theatres has not been able to accommodate the crowds which have gathered to hear his message of social righteousness.

Bound by ties of relationship, marriage, fellowship and education, the Rev. J. Howard Melish still belongs in a great degree to the Queen City of the West.

Tuesday, March 17th, to Friday, March 20th, Mr. Melish will speak at noon at the services in Keith's Theater.

A brief summary of his career follows:

The Rev. John Howard Melish was the son of the Rev. Thomas J. Melish, who for many years was secretary of the Diocesan Convention of Southern Ohio and editor of the Church Chronicle, the predecessor of the CHURCH MESSENGER, and Rector of St. Philip's Church, North Side, Cincinnati. Mr. Melish graduated from the University of Cincinnati in 1895 and from the Episcopal Theological Seminary at Cambridge, Mass., in 1898. He was ordained by Bishop Vincent the same year and advanced to the priesthood the year following. His first service was with the Associate Mission of Cincinnati, serving particularly St. John's, Fairview Heights, and Ascension, Wyoming, now a substantial parish. In 1900, while still in the Mission, he was appointed Lecturer on the Bible in his Alma Mater and served there until he left Cincinnati. From 1900 to 1904 he was assistant to Rev. F. H. Nelson, D. D., at Christ Church. He became rector of the Church of the Holy Trinity, Brooklyn, New York, in 1904.



REV. JOHN HOWARD MELISH

THE REV. JOHN WILLIAMSON

And the Seamen's Church Institute at Manila

The Seamen's Church Institute has been established in Manila for a little over ten months, at the time of writing. Its particular location in the Port Area at the present time is not the most satisfactory, but we hope some time to have our own building, which is necessary before really efficient work can be done for the seamen.

However, we are filling a great need in Manila. Since its establishment the institute has been the only home for several hundreds of seamen, who from various causes have been left stranded in Manila.

The efforts of the Institute up to the present time have been mainly directed to finding employment on ships for seamen, providing lodgings while employment could be found, and sending back to the States indigent seamen as "work-a-ways" or "Consular passengers."

Ninety per cent of our activities up to the present have been in the nature of relief; so naturally money is needed badly for maintaining this work and for the building fund.

The Seamen's Church Institute is the Sailor's friend, and, more than often, the only home he has.

It is not the most pleasant feeling to be in a strange land, without a cent of money, and yet this is very often the lot of the seaman.

The institute is the only organization of its kind the writer knows of, that is definitely working in the interest of seamen, and any donation of money for this work will be used in this splendid cause. Checks may be sent to—The Rev. John Williamson, (Chaplain and Superintendent), 542 San Luis, Manila, P. I.

The Seamen's Church Institute is your representative in rendering this particular kind of service. It is a practical application of the Christian religion. Then there are from ten to twenty sick seamen at all times in the hospital, and these are ministered to by the chaplain.

The work of the institute in Manila is endorsed by many prominent men; among whom are Governor-General Leonard Wood, who is Honorary President, and President Coolidge, whose letter of endorsement is appended:

"THE WHITE HOUSE, WASHINGTON.

August 29, 1924.

MY DEAR MR. WILLIAMSON:

The excellent purpose of the Seamen's Club Institute of America and the institute in Manila, as they were explained to me at the time of your call a few weeks ago, have appealed very much to my interest. I wish you to know of my warm interest in the effort you are making in behalf of the seamen, and of the interest

with which I learned that you have established a branch of the service at Manila, that being the farthest outpost of the organization.

You have my best wishes for the prosperity of this fine service.

Very truly yours,

CALVIN COOLIDGE.

Rev. John Williamson,
542 San Luis, Manila, Philippine Islands."

—The Diocian Chronicle P. I.



THE REV. JOHN WILLIAMSON

THE REV. DUDLEY WARD RHODES AND THE
PRIMARY CONVENTION

The Reverend Dudley Ward Rhodes has been connected with the diocese of Southern Ohio during its entire existence. He is now the only surviving clerical member of the primary convention. His ministry, except for about five years in St. Paul, Minn., has been spent in Cincinnati, where he now lives at The Auburndale, Mt. Auburn.

He was born at Marietta, Ohio, in 1849, received the Master of Arts degree at Cornell University, Ithaca, N. Y., in 1869, and graduated at the Philadelphia Divinity School in 1873. He received the doctor's degree from Marietta College in 1892. He was ordained deacon and priest in 1874. He married Laura Wiggins of St. Louis in 1875 and Jennie Handy of Cincinnati in 1885.

Dr. Rhodes was assistant at St. Paul's, Cincinnati, from 1874 to 1876. He became the first rector of the Church of Our Saviour in 1876 and remained until 1896 when he went to St. John Evangelist, St. Paul, Minn., until 1901. He then returned to Cincinnati and was once more rector of the Church of Our Saviour, for five years from 1903. Failing health caused him to resign in 1908, but he continued to hold services occasionally for some years. He is now rector emeritus, but no longer officiates.

He published "Creed and Greed" in 1879 and "Dangers and Duties" in 1881. He served the diocese as member, secretary and president of the Standing Committee and as deputy to General Conventions. He was chairman of two diocesan conventions and trustee of Kenyon College.

Dr. Rhodes is noted especially for his pulpit eloquence and for fluent and elegant speech.

Below he gives us a description of the primary convention of the Diocese of Southern Ohio, back in 1874.

EDITOR MESSENGER:

I gladly respond to your request to furnish my recollections of the Primary Convention of our Diocese of which it seems I am the only surviving clerical delegate. Now that a half century has gone since those days, it seems to me to have passed like a dream in the night or as the rivers of the South.

When that Convention met the Episcopal Church was on the crisis of its fate. Two mighty forces, hitherto confined and confused with her, were assuming shape and hostility. The Low Church or Evangelical Party, drawing away from Rome and inclining to the Protestant bodies around her, and emphasizing the ministerial rather than the Priestly character of her clergy, and seeing in the Eucharist a symbol as well as a vehicle of grace, was startled by the utterance of Dr. DeKoven, using the words of the extreme Oxford Movement, "I adore, and teach my people to adore the Body and Blood of Christ present in the elements of Bread and Wine on the Altar." The immediate response was the secession of Bishop Cummins and the schism of the Reformed Episcopal Church.

How far that movement might go, what influential men and parishes might be swept into its current was very uncertain when we came together to organize our Diocese and elect our Bishop. Here in Southern Ohio the Evangelical Party was in absolute control. Only two clergymen of the twenty-nine who were present and

voting in the Convention were High Churchmen. But among the twenty-seven others there was a cleavage across the center. The older and leading members had determined to elect Dr. Jaggard of Philadelphia. The other wing thought it objectionable to choose a man who had seemingly taken a position of sympathy with Dr. Cheney of Chicago, deposed from his ministry, and afterwards a bishop of the Reformed Episcopal Church. They were ardent supporters of Bishop Hare of Niobrara, a saintly and noble soul who was unassailable upon any point. When the balloting began it was apparent that neither candidate could control a majority of the votes. Dr. Jaggard received fourteen votes, Dr. Hare thirteen and the High Churchman candidate two. Many ballots followed and the fifteenth vote could not be obtained. On the evening of the second day, for some reason, the two High Churchmen did not attend and the fourteen votes cast for Dr. Jaggard were a majority of the twenty-seven cast and the Chairman, the venerable and beloved Dr. Burr of Portsmouth, announced that the clergy had elected Dr. Jaggard. The laity immediately confirmed the election and the struggle was over, to the astonishment of the two absentees who came in during the singing of the Gloria in Excelsis. When the election of Dr. Jaggard went to the General Convention for confirmation, it did not go alone. Illinois had chosen Dr. Seymour of the General Theological Seminary, a High Churchman, to succeed Bishop Whitehouse. After many weeks the result was announced. Dr. Seymour was rejected and Dr. Jaggard confirmed, by the narrowest margin, as was privately known.

Bishop Jaggard came to his Diocese and presided over the first convention in May. His gracious manner, his great ability, his tact and purity of character soon removed any discontent, and he proved a great bishop, until his strength broke down and he was compelled to resign.

The preacher at the Primary Convention was Dr. Richard Gray, better known throughout the Diocese as "Father" Gray. He had been a hard working, self-denying parson since the days when Bishop Chase was felling trees for his school at Gambier, and never had a salary of more than \$600 a year. With the simplicity of a child he had a clear judgment and insight into character that made him the safest guide and adviser I have ever known. Little learning, much grace, a full heart, and intense love of his fellow men and faith in his Saviour made his long ministry a perpetual joy among the laymen. I love to remember Rufus King of Cincinnati, Judge Granger of Zanesville, Judge Jones of Delaware, Mansfield of Circleville and Morgan Wood of Dayton.

Happier times have come to us today and one has keen eyes who can see party lines separating brother from brother and parish from parish. Fifty years of wise counsel, godly leadership, and divine grace have fashioned us into one strong, harmonious diocese and we enter upon another half century with every assurance of increasing strength and blessing. May the God Who led us safely through the waters of strife and the Marah of discord continue to lead us into larger opportunities and increasing responsibilities.

D. W. RHODES.

There are differences of administration, of worship, of religious convictions, but the same spirit. In the purpose for which the Church was called into being, in the loyalty to the cause Christ has committed to us, the diocese is an absolute unit. Keeping what we have, enlarging the influence of the Church in the diocese, and with increased devotion to "The Author and Finisher of our Faith," let us see the fifty years through.

—BISHOP REESE IN 1923.

DEPARTMENT OF RELIGIOUS EDUCATION

TEN YEARS: 1914-1924

Ten years are not a very long period of time—as time is usually computed. They can however mark transitions which will always be looked back to as of vital importance in the onward march of the race. Such a period is that between 1914 and 1924 in international relations.

It is equally so in the development of our Diocesan Program of Religious Education. The progress that has been made during the past ten years is one of the most outstanding achievements in the life of the Diocese.

In the report of the Diocesan Board of Religious Education printed in the Journal of 1914 attention is called to two major problems:

- (1) The necessity for making a religion a more vital part of the home life.
- (2) The necessity for a more ambitious program for the training of Church School teachers. In this connection the Board reported a visit from Dr. Bradner of New York who had conducted institutes in Columbus, Dayton and Cincinnati, and the purchase of some slides for the purpose of giving illustrated lectures on Church History.

The Board modestly asked the Convention for an appropriation of \$300.00 for aggressive work in the Diocese and for \$236.00 for the General and Provincial Boards of Religious Education. The Convention responded by appropriating \$100.00 for Religious Education in the Diocese and \$370.00 for the General Board. These appropriations were renewed for 1915 but at the Convention of 1916 while the amount for work within the Diocese was allowed to stand as it was, \$100.00, the amount for the General and Provincial Boards was reduced from \$370.00 to \$250.00.

In the report of the Board to the Convention of 1916 there is a courageous recognition of the chaotic conditions—from an educational point of view—existing in the Church Schools of the Diocese. "Analysis of the Sunday School situation in the Diocese shows that there is a very great variety of Sunday School text books used, having great variation in teaching and would seem to prove the desirability of either a Diocesan Sunday School curriculum—or a recommendation from a committee competent to decide on some one or two curricula which could be more generally adopted by the Diocese at large." Very interesting also in the light of subsequent developments was a request to the Executive Committee of the Clergy Summer School to consider the advisability of arranging a Summer Conference for other Church Workers. In the report to the Convention of 1917 the same amount of money is asked for, \$100.00 for use in the Diocese and \$250.00 for the use of the General Board, but it contains also the ambitious request that favorable consideration be given to the employment of a "Diocesan Sunday School Secretary" associated also with the Missionary Education Movement of the Woman's Auxiliary. No action was taken regarding this request by that Convention.

With commendable persistence, however, the request was repeated the following year—1918—and granted, with the result that the services of Miss Mary Cook of Middleboro, Massachusetts, were secured as Church School Secretary of the Diocese. She began her work in September of that year. The chairman of the Department reported to the next Convention: "We consider ourselves extremely fortunate and blessed by God the Holy Ghost in securing the services of a woman so eminently fitted by education, training, religious experience, enthusiasm and consecration for such a piece of itinerant work in the Diocese." With tireless energy Miss Cook went up and down the Diocese communicating her own enthusiasm and ideals to other Church School workers—introducing better teaching material where it was needed—training the teachers themselves for more

efficient work and making suggestions as to organization and equipment that have proven of great value to the work. It was quite fitting that at the time her resignation became effective in July, 1923—the Department, through its chairman, should express its sense of the value of her services in the following words: "By her knowledge of the details of Church School work, by her indefatigable energy, by her persistence at all times, and by her wonderful love of her work and of the Church, she has caused many of our people to see the value of Church Schools in the religious education of their children; she has been both an instructor and an inspiration to many a teacher; she has co-operated with the chairmen and members of the department in matters pertaining to the work of the Church School and the Service League, and by her itinerancy has been a means of unifying the work of the schools and of saving them money by her extra labors." Miss Cook's salary at the beginning of her work in 1918 came from three different sources—Department of Religious Education, \$500.00; Woman's Auxiliary, \$500.00; private subscriptions, \$500.00.

The total appropriation by the Convention for the work of the Department was \$650.00. Another interesting development during this period is the deepening of a sense of responsibility throughout the Diocese for the religious welfare of Church boys and girls away at College and University. This has found expression in a number of ways.

First in the founding of St. Hilda's Hall—a home for girl students of Ohio State University. In the year 1918 there were twenty girls resident in the Hall and eight others who boarded there. At the present time (1924) the institution has grown to such an extent that two other homes have been taken over as Annexes and over forty girls find in St. Hilda's Hall as near an approximation to real home life as it is possible to conceive. Much of its success has undoubtedly been due to the deep personal interest of Miss Louise Kelton who has been the House Superintendent from its beginning.

In the second place, a new mission—the Mission of the Holy Spirit—was started, located on the edge of the Ohio State University Campus and the Rev. F. C. F. Randolph called to be its first minister with special responsibility for the religious life of the ever growing body of students. For a number of years this work was carried on under great difficulties, but with great courage the student pastor carried on, until now he rejoices in a very attractive Church building and parish house.

The year 1920 is an important year in the life of the Diocese. The vision and inspiration which were at the back of the Nation Wide Campaign were beginning to make themselves felt everywhere. In organization the Cathedral Chapter gave place to the Bishop and Chapter and the old Boards to Departments; in finances the days of dimes gave place to the day of dollars—dreams began to be converted into realities.

A hostel for girl students of the three colleges at Oxford, known as St. Faith's Hall, came into existence, with Mrs. Margaret Pearson in charge. Its deep religious influence can best be appreciated from the fact that four girls have gone from St. Faith's into some form of life service in the Church. The establishment of this hall would not have been possible without the interest of the Rev. G. P. Symons, Mr. and Mrs. Mortimer Matthews, Miss Elizabeth Matthews and an appropriation for the first year of \$4,320.00 from the Department of the Nation Wide Campaign.

In the spring of 1924 sixty-nine students of the Oxford group of Colleges signed a petition addressed to Bishop Reese asking for the full time services of a clergyman of the Church. In response to that petition the Hall was discontinued as a rooming house for girls and the money

(Continued on page 7)

"AS IT WAS IN THE BEGINNING"

Extract from a letter written by the Rev. Thomas Osborne, a professor in the Cincinnati College, to the Rt. Rev. Henry Hobart, Bishop of New York. Dated, Cincinnati, April 23, 1821. The original is among the unpublished "Hobart Letters," in the care of the Rev. Henry Anstice, D.D., Church Missions House, New York.

"Dayton is one of our most respectable towns, here there are several families [of Episcopalians] but nothing could have kept them this far separate, and united among themselves, but the pious exertions of Judge Crane who when at home and off the circuit, regularly reads the Ch. service twice every Sunday together with [sermon?] from books recommended by Mr. Johnston (Rector of Christ Church, Cincinnati) [three words obscure]. This man's sterling worth has done much and can still do more with suitable aid. He promises on behalf of the few Episcopalians in the place to secure to any young minister properly recommended and duly qualified 250 dollars—the adjacent towns of Springfield, Franklin and Lebanon he says would contribute at least 100 or 150 dollars more for a reasonable portion of his clerical labors and in case he might deem it expedient and convenient to take charge of half dozen classical pupils his income would be further increased. But independent of this latter source, one year of zealous labour and prudent conduct would collect congregations sufficiently large to give a young man or even of a small family a

handsome living. Besides Sir in Hamilton a pretty town on the Miami and 25 miles from this, the Presbyterians would and have promised to unite with the few Episcopalians there to give support to a proper minister of our Church. . . . But the Methodists are in every corner and almost [several words illegible] and although their manner is greatly displeasing to the sensible and respectable portion of the community, yet what may they not effect when they meet with no check."

"PURE LITURGY AND UNDEFINED"

"Brethren," said S. Paul, 'we exhort you to admonish the disorderly.' Let the commissioners investigate . . . a convicted case of a girl being allowed to work for twenty-four hours on end with only one hour and a half for meals and rest . . . more important than the fact that in some churches two candles are alight in the daytime. . . . If clothes are to be the subject of stern action, let it not be the cut or the color of the priest's at the altar, but the conditions under which those worn by the whole congregation are made. . . . These are the real burning questions of order and disorder. These are the articles of a standing or falling Church. Let them postpone these questions . . . till each one of their dearly beloved brethren has a comfortable home, a clean bed and good fresh air, and a moderate amount of daily food. True Church discipline will insist on their having these things."—The Witness.

(Continued from page 6)

that was appropriated for its maintenance was used toward the salary of the Rev. G. L. Pennock, Ph. D., who has been placed in full charge of the work.

Apart from the appropriation for St. Faith's and St. Hilda's which are now included in the Budget for the Department of Religious Education, the total expenditures for religious education in the Diocese from May 1, 1920, to April 30, 1921, amounted to \$2,602.08.

In 1921 there were several important developments.

(1) In co-operation with the Department of Religious Education of the Diocese of Ohio, the Gambier Summer Conference for Church Workers came into existence. For the first three years, owing to the need for extensive equipment, grants were made from the funds of the two Dioceses. The following amounts were appropriated by our own diocese:

1921.....	\$1300.00
1922.....	400.00
1923.....	600.00

The conference now owns its own cots, mattresses, bed covering, a tent for the use of the young people and other necessary things and in 1924 was able to place \$500.00 in a sinking fund for the replacement of any equipment that may be outworn. It is a self-supporting institution. The modest hope of the chairman of our Department of Religious Education in 1921 that at least 175 students would be enrolled has been more than fulfilled from the beginning. In 1921 the enrollment was 312; in 1922, 420; in 1923, 425; in 1924, 459. Much of its success has been due to the sound educational policy of the Rev. Robert S. Chalmers—that its program should appeal to all types of Churchmanship and all types of Churchworkers—and to the enthusiasm and organizing ability of the Rev. B. H. Reinheimer.

(2) The Young People's Movement which was attracting attention in other parts of the country began to make itself felt in our own Diocese. A Young People's Society was formed in Calvary Church and another in the Church of the Advent in Cincinnati. A committee was appointed by Bishop Reese to study the movement and work out a program for its development. There can be no doubt whatever but that it met one of the most important needs of the Church—in providing a medium through which the religious experience of the youth of the Church could find appropriate and adequate expression in Fellowship, Study, Service and Worship. In 1921 there were two societies; in 1922 there were 14; in 1923 the number had increased to 27 and in 1924 to 32.

For two years, 1922 and 1923, an annual "get together" meeting was held in connection with the Gambier Summer Conference. But in January, 1924, the first Young People's Convention in the history of the Diocese was held in the Church of the Epiphany, Cincinnati, with nearly 100 delegates in attendance. The Second Convention will be held before this issue of the MESSENGER is off the press, in Trinity Church, Columbus. The development of this work until June, 1923, was under the skillful direction of the Executive Secretary of the Diocese, the Rev. B. H. Reinheimer, and to his initiative and sound judgment most of its success is due.

In 1923 another important step was taken. Early in the year Miss Mary L. Cook presented her resignation as Church School Secretary to the Department to become effective September 1st. The activities of the Department had become so varied and its interests so wide that the conviction had been slowly forming that the services of a clergyman were needed to direct and carry forward their development. After careful consideration the Rev. Maurice Clarke, rector of St. Luke's Church, Marietta, was called to be part time Executive of the Department together with the rectorship of St. Peter's Church, Delaware. Mr. Clarke entered upon his work June 1, 1923. In February of 1924 he was called to become the full time Executive. This became effective July 1, 1924.

No sketch of the development of our Diocesan Program of Religious Education would be complete that left matters just here. Its growth from a Committee with an appropriation of \$100.00 to a Department with an annual budget of \$9,000.00 with a full time Executive and a stenographer and with a program including Church Sunday and Week Day Schools, Teacher Training Schools, Young People's Work, Summer Conferences, Daily Vacation Bible Schools, Work among College Students and a school for the training of professional workers in Religious Education, is very largely due to the faith and foresight; to the versatility and tenacity; to the loyalty and love of one man who has served through the years as Chairman of the Education Committee; Chairman of the Board of Religious Education, and who now serves as Chairman of the Department, Professor W. T. Magruder. In his great book on "Life in the Primitive Church," Professor Van Dobschutz says that one of its most marked characteristics was "a restless eagerness as if the Spirit seethed." That also has been and is one of the marked characteristics of Dr. Magruder and his "restless eagerness" due to that "inward seething" of the Spirit of God has been an untold blessing to the Diocese of Southern Ohio. M. C.

A REVIEW OF FIFTY YEARS

By the REV. J. D. HERRON, Historiographer of the Diocese

"Beginning at Jerusalem."

Antioch indeed became afterward the center of the missionary activity of the early Church, but Jerusalem was always the "Mother Church," with its council for settling matters, held there under its first Bishop.

So now this short historical sketch shall begin at Cincinnati, which is still the see city, with its Cathedral intact and its Bishop and Dean in residence, although Columbus has become the "Antioch" of the Diocese.

We may note in this connection that the Primary Convention of the Diocese was held in the City of Columbus, in Trinity Church, on January 13, 1875, and that when Mr. Warren Munger offered the resolution that the name of the new Diocese shall be the DIOCESE OF SOUTHERN OHIO, and when Mr. A. Brower moved to amend by striking out "Southern Ohio," and inserting "Cincinnati," the now one surviving member of that Convention, an honored presbyter of the Diocese and a beloved citizen of Cincinnati, very politely moved to substitute "Columbus" for "Cincinnati."

We may further note that in the spirit of that gracious act of the Rev. Dudley Ward Rhodes, there has ever been a "counsel of peace" between Jerusalem and Antioch.

Parenthetically, it is only fair to urge that it is not historically accurate to state that the Diocese of Southern Ohio had its beginning at this Primary Convention, especially as we are bidden, in one of our fellowship songs, to sing

"of Chase the founder,
Of Bedell and McIlvaine,
Bishop Vincent, Bishop Jaggar,
And put Reese in the refrain,"

thus making no break in the Apostolic succession of its Bishops.

We once remarked, in a story of a College boat trip from Annandale to Lake Champlain, that the Delaware and Hudson Canal began somewhere out in the Atlantic Ocean, proceeded up through the Hudson River, and became visible to the naked eye a few miles above Waverly, where it was recognized by its monotonous tow-path and its balky mules, pulling the same canal boats which towed us on our trip.

The resemblance cannot be pressed save in the one point that the Diocese of Southern Ohio began more than a century ago, and only became visible to the naked eye, as a distinct diocese, at this Primary Convention; for we may be sure that Christ Church and St. Paul's, Cincinnati, Trinity and St. Paul's, Columbus, and St. John's, Worthington, were the same old boats, both before and after.

Hence, it cannot be too carefully held that the Diocese of Southern Ohio bears a relation to the Diocese of Ohio, entirely distinct from its relation to the other surrounding dioceses.

To say that this Diocese began its career in 1875 is like saying that the Church of England started in the reign of Henry the Eighth.

But it is a fact of history that fifty years ago the Diocese of Ohio became bifurcate.

At this convention the Rev. Thomas A. Jaggar of Philadelphia was elected Bishop on the fourth ballot, the Rt. Rev. Wm. H. Hare being in nomination with him.

The first annual Convention was held in May of that year in St. Paul's Church, Cincinnati, with 44 organized parishes. Of these parishes six are now extinct, having been merged with other parishes. There were 39 clergy canonically resident, all of whom, save Dr. Rhodes, have entered into Life.

The Cincinnati churches were: Christ, St. Paul's, St. John's, Church of the Advent, Church of the Atone-ment, Emmanuel, and St. Philip's, with Calvary, Clifton, Grace, Avondale, and Grace, College Hill, then outside of the city

The Rev. Dudley W. Rhodes was Assistant Minister at St. Paul's, whose Rector was the Rev. Orlando Witherspoon. St. Paul's Church was then on Fourth Street, where the present St. Paul building now stands.

The Church of Our Saviour was admitted at the second annual convention, with Dr. Rhodes as its Rector.

November 1, 1875, the Central Ohio Mission was founded, under the Rev. John H. Ely, who had charge of Yellow Springs, Xenia, Berkshire, London, DunLawn Chapel and Waynesville; and on January 22, 1876, the mission of Southeastern Ohio was launched, under the Rev. J. N. Lee, which included Athens, McArthur and Nelsonville.

The other parishes, outside of Cincinnati, already in existence, were St. Paul's, Chillicothe; St. Philip's, Circleville; Trinity, St. Paul's and Church of the Good Shepherd, Columbus; Christ Church, Dayton; St. Peter's, Delaware; Zion, Dresden; St. Peter's, Gallipolis; Christ, Glendale; St. Luke's, Granville; St. Paul's, Greenville; Christ, Hamilton; St. Mary's, Hillsboro; Christ, Ironton; St. John's, Lancaster; St. Matthew's, Madison; St. Luke's, Marietta; Church of the Ascension, Middletown; Trinity, Newark; St. James', Piqua; Grace, Pomeroy; All Saints, Portsmouth; Christ, Portsmouth; Christ, Springfield; Trinity, Troy; Church of the Epiphany, Urbana; St. John's, Worthington; Christ, Xenia; Christ, Yellow Springs; Trinity, Bellaire; St. Paul's, Martins Ferry; and St. James, Zanesville.

In this connection, it may be well to note the historical significance of our having in this Diocese the Parish of St. John's, Worthington, dating from 1804, and the first parish of the West, and its bearing upon the question of "foundation."

St. Thomas, Milford, was admitted at the Convention of 1877.

In 1879 the Rev. J. M. Kendrick, afterwards Bishop of Arizona, was Superintendent of the Cincinnati City Missions, in charge of St. Luke's Chapel and the Redeemer, and he had gathered some 600 children into his Sunday Schools.

In 1880 the Bishop reported 2,000 confirmations for his five years' work, but with a communicant list of only 4,788. It would seem that then, as now, there were many lost sheep in addition to removals and deaths.

In 1880, the Church of the Resurrection, Fern Bank, was admitted, and in 1881 the Mission of the Epiphany, Walnut Hills, Cincinnati, was organized, with the Rev. James D. Stanley in charge. It was admitted as a parish in 1882.

In 1882, St. Luke's, Cincinnati, became the "Bishop's Chapel."

In 1881, the Church of the Holy Trinity, Hartwell, made its first report, dating from the first service in 1879; and the Chapel of the Nativity, Price Hill, reported that its first service had been held in June, 1880.

New Year's Day, 1883, saw an event of much moment to the Church in Cincinnati. The Parish of St. John's Church was merged into St. Paul's, whose vestry assumed the large debt that was on the former church, and took over the church building, which is now St. Paul's Cathedral, on the corner of 7th and Plum Sts. The sale of the property on Fourth Street, with the combined communicant lists, made St. Paul's one of the strong parishes of the Diocese.

In 1884 St. Luke's Chapel, the Rev. Lewis Brown, Rector, was admitted as a parish.

This same year saw the beginning of the Children's Hospital, Cincinnati, a Diocesan institution, which Bishop Jaggar said was due to the Christian women of the parishes of the Diocese.

This last December, St. Stephen's, Winton Place, held a Fortieth Anniversary Commemoration, its first service having been held in Winton Place Town Hall, by Bishop Jaggar.

On Wednesday evening, November 5, 1885, services were held by Dr. Tinsley and Rev. D. W. Cox for the first time in the new Church in the then village of Madisonville, which was a mission of the Church of the Advent, Cincinnati, with the name of Holy Trinity. St. Mark's Mission, Oakley, was also started by Mr. Cox shortly before.

Owing to the failing health of Bishop Jaggar, he asked for an assistant, the final outcome of which request was the election of the Rev. Boyd Vincent, Rector of Calvary Church, Pittsburgh, in October, 1888. Two years later, the Bishop made a full demission of powers to his Assistant, who became the Bishop-Coadjutor of the Diocese.

Looking to the north for a moment, Heavenly Rest, Springfield, was admitted, and St. Andrew's, Dayton, first appears as a parish in 1890. Ten years later, the Rev. Charles G. Reade, Deacon, a former newspaper man and a Y. M. C. A. Director, was made minister in charge. He afterwards became Rector, and held that position until he was called to become Canon of St. Paul's Cathedral.

In 1890 All Saints Mission, Wilmington, was started, and in 1893, Ascension Mission, Wyoming, was organized under Archdeacon Edwards. Trinity Mission, Oxford, was started in 1897.

In Columbus, the year 1903 saw the beginning of the building of the beautiful St. Paul's Church, which was to cost not less than \$50,000, under the artistic and inspiring rectorship of the late Rev. John Hewitt. The Rose Window in the chancel was Mr. Hewitt's own creation, and it will stand forever as a monument to his memory.

In 1903 the Church of the Good Shepherd, Norwood, became a parish, and forthwith increased the salary of its Rector from \$400 to \$1200 a year.

In 1904 St. Paul's, Cincinnati, became the Cathedral Church of the Diocese, and with Mr. W. A. Procter's gift, and the securing of the two houses next door for a Cathedral House, the Diocese now owned a valuable "plant" as a central "power-house" for its Diocesan work.

With the coming of Dean Matthews from St. Luke's to the Cathedral, a renewed impetus was given to the work, the Cathedral House was enlarged, a Parish School was started, a full Cathedral work was inaugurated with Canons Reade and McGrath, chief of which were the Cathedral School of Church Embroidery, and the Department of City Missions, which still continues under Canon Reade—now Rector of St. Stephen's, Winton Place—as part of the work of the Diocese.

In 1905, by the resignation of Bishop Jaggar, Bishop Vincent became the Bishop of the Diocese.

The year 1907 saw the coming of a "wise man from the east," and old Trinity Church, Columbus, began to shine. Only Columbus knows what the new Rector of Trinity became to the city and community, the values of whose ministry are now felt in the ministrations of the present Bishop-Coadjutor of the Diocese. In December, 1912, he was elected to this office. The following Spring, in his own parish Church, he was consecrated, in the midst of a storm which ushered in the most disastrous flood of all Ohio's history. It may have been a prophecy that with Reese at the helm, the good ship of the Diocese will weather any storm that may come; or it may be, that he will push out into any storm rather than drift into the deadly calm that befell the Ancient Mariner.

He came to us, as before noted, as a wise man from the east, bringing to the Diocese three gifts: a constructive mind, a knowledge of human nature, and a saving sense of humor. Chase, McIlvaine, Bedell, Jaggar and Vincent—they are names to conjure with; but, for us, Reese completes the galaxy, in which our two living Bishops shine as a double star.

The same year of 1907 hailed the coming of Archdeacon Dodshon, who has ever been a strong helper in the mission work of the Diocese, which was so ably prosecuted in former days by Archdeacon Edwards.

In the midst of these years of 1907-13, one of the most important events in the history of the Diocese was the

meeting of the General Convntion, in Cincinnati, in 1910. In that year Cincinnati "set the pace" in the completeness of its arrangements and in magnificence of its services in Music Hall.

In 1914 Bishop Vincent gave a resume of his twenty-five official years. He notes the founding of the Sisterhood of the Transfiguration, Glendale, of which Mother Eva Mary, a Sister of Bishop Matthews, a former Dean of the Cathedral, was the founder and is the present head. He notes also the founding of the Lawrence Home for working girls, Cincinnati, and St. Hilda's Hall at the Ohio State University. He notes that the missions in Norwood, Price Hill and Waynesville had become independent parishes, as well as St. John's, Columbus.

In 1917 Bishop Vincent, in his address, notes the centennials of many of our parishes—St. John's, Worthington, the oldest, founded in 1804; St. James, Zanesville, 1816; St. Paul's, Chillicothe; Trinity, Columbus; Christ Church, Dayton; and Christ Church, Cincinnati, 1817.

In 1920 the mission of St. John's, Cambridge became a self-supporting parish.

In 1918 the House of Churchwomen was organized by the Diocesan Convention, and in 1919 its primary meeting was held. The purpose of this House, according to the Canon, is to be a "clearing house" of the work of the women of the Church, for the Diocese, for the Nation and for the World. It meets at the same time and in conjunction with the Convention of the Diocese.

This present semi-centennial finds the Diocese with 82 clergy, 54 parishes and 30 missions; 15,308 communicants and 5,559 Church School scholars, as against 38 clergy, 4,171 communicants and 3,189 Church School scholars in 1875.

The Diocesan institutions are all in a flourishing condition, chief of which is the Children's Hospital, which, under a new management, is to be rebuilt and made one of the great hospitals of the country. The Lawrence Home has been made a "Lodge" of the Girls Friendly Society, and under a combined management, has moved to its new home on Mount Auburn.

The Woman's Auxiliary, so long under the leadership of the late Mrs. Rochester, of blessed memory, is more than an auxiliary in the work of the Nation-wide Program—it is the very soul of the work.

A Young People's Society has been organized by the Executive Secretary of the Diocese, and placed under the care and the direction of the Secretary of Religious Education. It held its first convention in Cincinnati last January.

The Girls' Friendly Society, organized in 1902, has a membership of over 1500, with the Branch of Christ Church, Cincinnati, the largest in the country. Its yearly services in the Cathedral are among the most impressive of the year. Its Holiday or Vacation House at Clermontville is one of the most attractive in the country. It was the gift of Mrs. T. J. Emery.

The Flower Mission which was started 1877, and the Maternity Society in 1881. The St. Barnabas Guild for Nurses was re-organized in the Diocese under Dean Matthews, and The Church Mission of Help, with its office in the Diocesan House and under the efficient management of Miss Ella Charls, was established in the Diocese in 1921.

I cannot close this short sketch of the past fifty years, in which, for lack of space, many things are omitted, without attributing much to the leadership of Bishop Vincent, who, through all the 36 years of his Episcopate has been a guiding influence, often silent and persuasive, which has been felt as man to man, by every priest and in every parish of the Diocese. And I may be permitted to repeat what I said of him on the occasion of a recent birthday:

Vivat Episcopus!
In every heart
Now swells the prayerful hope.
Could I but hold in leash
Each moment of time's swirling surge,
Never the day would come
That friends like us should part.

THE GUILD OF ST. BARNABAS FOR NURSES

The St. Barnabas Guild for Nurses was founded with a two-fold purpose: First, religious, to assist nurses in maintaining their high standing of Christian life and work; and secondly, social, to enable them to meet with other nurses in friendly intercourse. The following is a quotation from an address of Bishop Mann, former Chaplain of the Boston Chapter G. S. B.

"The Guild of St. Barnabas for Nurses views the life of the Nurse from the spiritual standpoint. Other standpoints are legitimate, though limited—the means of earning a livelihood, as a profession, etc. Various agencies are concerned with one or the other of these. But the Guild viewpoint is different. It regards trained nursing as a vocation, as a service for Christ. To the Guild nurse, her work is truly a 'calling.' A good nurse must be a good woman. Goodness is the expression of a character, and character is the outcome of countless acts of daily moral choice. And morality in the long run depends upon religion. So the guild feels that a nurse's religion is a thing of vital importance; and to keep the nurse in touch with religion, to keep her loyal to Jesus

Christ, is the purpose of the Guild. It exists to offer special opportunities for worship, to bring nurses together in common intercession for common needs, in common prayer against common temptations, in common thanksgivings for common blessings.

"It holds out to her the Christian ideal of her profession, helping her to recognize Christ in every sufferer, and to serve 'as seeing Him, who is invisible.' Responsibility to God, consciousness of the presence and sympathy of Christ will help her to keep serene in the face of much that is trying. Surely this is worth while, carrying not merely skill acquired in the training school, but also the memories of quiet hours in God's Church, when one knelt with one's friends, praying for grace and strength in time of need.

"It is for that religion of the Incarnate Son that the Guild of St. Barnabas stands."

There is but one branch of the Guild in Southern Ohio, and that is in Cincinnati. It has a membership of about one hundred and thirty.

THE COMMUNITY OF THE TRANSFIGURATION

The Community of the Transfiguration was founded August 6, 1898, by the Clothing of two Novices, Miss Eva Matthews and Miss Beatrice Henderson, under the religious names of Sister Eva Mary and Sister Beatrice Martha, by Bishop Vincent, in the presence of a large congregation in St. Luke's Church in Cincinnati. At that time the new Sisters had just purchased the property at Glendale which even then was known as Bethany Home. For two years before they had lived together in a house on Freeman Avenue doing a house visiting work among the poor of Cincinnati, and the greatest need seemed to them a home in the country for the city children (whose only playground at that time was the city streets) of families unable to take proper care of them. Gradually that became their chief work, the Mission House in the city was given up, and as the number of children increased a new and commodious building was put up, accommodating sixty or seventy children. From the beginning the Sisters decided against adopting out the children, and parents and relatives who wished to retain some connection with their children were glad to bring them to the Bethany Home for the care and training they were unable to give them. The Sisterhood grew very slowly and in 1903 Sister Eva Mary took the life vow alone, after a five year Novitiate with only a Novice, a Postulant and a visiting Sister in Community with her. It was followed, however, by several others and in 1907 when Sister Eva and Sister Beatrice went to England to study the religious life in some of the large Orders there, there were two professed Sisters besides and several Novices left at home. The visiting Sisters met with a most cordial welcome and with real assistance from the English Sisterhoods. They spent several weeks at St. Margaret's at East Grinstead, with the Sisters of St. John the Baptist at Clewer, and of St. Mary the Virgin at Wantage, and returned feeling much encouraged about their own venture of faith, being assured that it was along the right lines.

In 1909 the Church Home for Boys which had been started in Cincinnati and had been for some time under the care of Deaconess Dickey, was brought out to Glendale and placed under the care of the Sisters. Their inflexible rule, however, of not sending children out for adoption diverted the interest of some people, as it ran counter to the prevailing sentiment at that time; and it has never been able to grow beyond the narrow limits of its house capacity of only twenty-five boys, though so many are urgently wishing to come in.

In 1911 Bishop Leonard invited the Sisters to take St. John's Orphanage in Cleveland.

In 1914 on the invitation of Bishop Huntington of Anking, China, two Sisters were sent out to build up a work in his Diocese. In the ten years the Sisters have been there a large work has been developed. It consists

of St. Lioba's School, a boarding school of forty girls, with a free day school of sixty children, a dispensary open three days in the week with an average of eighty cases at each clinic, and an industrial work employing over a hundred women, which means the support of that many families. With the Industrial work a day nursery has grown up. A Chapel built simply for the accommodation of those engaged in some work on the Sister's Compound holds two hundred and fifty people and is frequently filled. There are many baptisms and confirmations. Two Chinese women are being trained in the religious life, as the great purpose of the Sisterhood work in China is to give the religious life to our Church established there.

In 1918 the Sisterhood took the Priory School for Hawaiian girls at Honolulu on the invitation of Bishop Restarick. This was a work started in 1867 by some English Sisters of the Holy Trinity foundation from Ascot Priory, but when the work in Hawaii was passed over to the American Church the English Sisters withdrew, and after some years of secular management Bishop Restarick was pleased to restore the old tradition of the school in placing it again under Sisters. This school numbers about eighty-five boarders with over one hundred day pupils. The Sisters have been invited to take over the management of St. Mary's Hall, Burlington, in the Diocese of New Jersey, one of the oldest, if not quite the oldest Church School for girls, in this country. They are expecting to send four Sisters there next summer to undertake that work. Many works have been offered them that they have not been able to accept owing to the limitation of their numbers. Already their works are widely scattered and make a constant drain upon the Mother House at Glendale in their need for new workers.

The Sisterhood itself has been quietly growing throughout these years of expansion in work. There are now twenty-seven professed Sisters and a Novitiate of seven or eight, while there have been two deaths in the twenty-six years of their corporate existence. This, even disregarding the work done by the Sisterhood, cannot be called a failure, though the growth has at no time been rapid. There is a circle of about a hundred Associates, that is, women living in the world but associated with the Sisterhood in its life of prayer and devotion and in sympathy with its ideals, and extending the circle of its influence. It cannot be a matter of indifference to the Church that there are such centers of prayer life in its midst directing and focusing its spiritual powers upon some of the great enterprises fostered by her. The Community of the Transfiguration is one only among several much larger storehouses of spiritual energy in our Episcopal Church in America. Our dear Church! May God bless her and increase her more and more.

THE WOMAN'S AUXILIARY

The Board of Missions created its Woman's Auxiliary at the meeting which took place in Baltimore in 1871, not to be an independent women's missionary society, but a department of the Board to help it do its work. The new society was established along the lines of the Church, not only parochial branches but diocesan. When the Board to which it was auxiliary became part of the National Council, the Woman's Auxiliary asked that it should be made auxiliary to that Council, and this was done. In becoming auxiliary to the National Council it thereby became auxiliary to all departments, and so enlarged its scope of work to include Religious Education and Christian Social Service as well as Missions and Church Extension. At the same Triennial an Executive Board of sixteen elected members was created to assist the Executive Secretary in the business of the Auxiliary.

The Auxiliary in Southern Ohio was formed in December, 1876, by the appointment of Mrs. Mary Rochester as director. She was an efficient and devoted officer till her

removal from the diocese in 1900, when the Auxiliary was reorganized with a Constitution and an Executive Board of ten women. There are two distinguishing facts about our diocesan constitution. Southern Ohio was one of the first branches to adopt a limited term of office for the president. There have been seven women who have served as president since the reorganization. The other point is that of allowing the president to appoint the greater part of her Board, making we believe for unity and efficiency.

The Auxiliary Watchword has been, Pray, Study, Give. It has always stressed the spiritual motive behind its work. It was the first group in the Church to undertake adult mission study and to use the discussion method. Its giving has become specialized under two forms: the great United Thank Offering, used for the training, support and pensioning of women workers all over the mission field; and in the Supply Department, aiding through personal boxes and gifts and sewing sent to all our missionary institutions at home and abroad.

DEACONESS KNAPP'S WORK IN TOKYO

ST. PAUL'S UNIVERSITY, No. 5.
IKEBUKURO, TOKYO-FUKA, JAPAN.
September 9, 1924.

FROM DEACONESS KNAPP TO MEMBERS OF THE COMMITTEE
AND CONTRIBUTORS TO THE FUND FOR HER WORK IN
TOKYO:

We have had our anniversary of the tragedy of last September, the nation has fasted by eating black rice and curry all one day, and now we are prepared to think the earthquake ancient history and stop talking about it. This is the time of year I always choose for my annual letter to you who are such steadfast friends and supporters. It is not easy to report one's attempts at personal influence and that is the chief part of my work, but the Gotemba Conferences are such delightful occasions that I feel as if I can easily give you a picture which will let you see to some extent, at least, their usefulness and their charm.

A friend in Gotemba asked me if I expect to go home next summer for the General Convention and my answer was, "When I am in Gotemba I always think I cannot possibly miss one summer conference, but I know when I have been away from here a few weeks I shall be able to say 'Yes' with a proper degree of anticipation."

Our large rambling house at Gotemba was seriously damaged by the earthquake and in repairing it Mr. Hirooka improved it greatly, it is much more attractive than ever before. And we had the same sense of security as last year for the old prince, our next door neighbor, was in his countryseat with his guard of ten policemen. My innocent lambs could frisk by night, if the moon was shining, as well as by day with no fear of "dorobo," the dreaded robber. We always have with us some ladies who come every year as well as the new ones and they are the greatest help with the practical side of things. This year I seemed to be especially impressed with the relief they gave me. The professors who gave the courses of lectures were well chosen. One, Dr. Sugiura, the younger brother of the saint who lives in the slums, has just received a cable from the University of Pennsylvania or the Divinity School, I don't remember which, conferring upon him the LL. D. degree. He translated the Apocrypha from the Greek into Japanese, I imagine it was in recognition of this work. The conferences strengthen the faith of the women, already Christian, and several younger women who have not been Christians when they came have become loyal Christians through the influence exerted there.

The second conference as last year was for the women missionaries of our Church. The house was comfortably full and everything combined to make the quiet and studious days successful. We studied together four of the chief subjects in St. Paul's First Epistle to the Corinthians which describes conditions very like those which perplex us here. An English clergyman who has a summer cottage near is always ready to give us the Early Communion Services so we have no resident chaplain. We want to do the talking ourselves and with entire freedom so men are eliminated. As the conference progresses tongues are loosened and we have very frank and helpful discussions. In the evening our conferences were on Prayer, Meditation and Confession. There was an almost superstitious anxiety on the part of all the Japanese people about being at home on the anniversary of the earthquake; I could not keep my servants over that fateful date so I did not get the few days of quiet and rest I usually have in the lovely setting. We all came up to Tokyo on the 30th of August, or went to Kyoto if one's home was in that diocese. Now the University is about to open so life is humming. Bishop Reifsnider is in residence and we are anticipating all sorts of advancement and improvements. Last year the University felt the stunning effect of our great disaster plus the absence of our President.

Christopher, my Korean godson, is back, a happy boy fully determined to be a missionary to his own people and much encouraged by Bishop Trollope, the noble head of the English mission in that land. My doctor godson is also back from his four years at Cambridge, England. He is working hard at St. Luke's Hospital, such a wonderfully improved young man. He spent a night with me last week and told me all about his life in that great university and confided a great secret to me, one he had not spoken of to a soul. He had just heard from the university that his thesis had won for him the degree of Master of Science, a comparatively new degree and one never before conferred on a foreign student. His tutor notified him at once but the occasion for the conferring of degrees will not take place for some time and he does not want to tell his professional friends until the document is in his hands. I am so proud of him. My godchildren and godchildren-to-be are a joy and crown I do not in the least deserve.

Again let me thank you, my dear friends, with all my heart for your unfailing interest and generosity. Remember there is a very real sense in which these godchildren are your godchildren also.

(Sgd.) SUSAN T. KNAPP.

GIRLS FRIENDLY SOCIETY

The Girls' Friendly Society, planned in Lambeth Palace in May, 1874, and beginning its work in several English parishes January 1, 1875, was brought to America in November, 1877, and to the Diocese of Southern Ohio in 1900. For two years the early Branches—St. Paul's (Chillicothe); Christ Church, St. Paul's Cathedral, Emmanuel and the Church of the Advent (Cincinnati); and St. Luke's (Marietta)—worked separately, without diocesan organization. In 1902 the diocesan organization was formed and the work became a recognized part of the Church's program.

The last annual report shows fourteen active Branches in the Diocese, with 1450 members. One new Branch was formed in 1924, making fifteen Branches in existence today; seven of these are in Cincinnati, the other eight scattered throughout the Diocese. The diocesan work is carefully organized, with departments for Candidates, Commendation, Extension, Holiday House, Housing, Literature, Missions and Social Service.

The total income of the Branches in 1923 was \$5,558.15; their expenses, \$2,983.68. Their gifts for Missions were \$590.30 in money and \$170.00 in work.

For Social Service they gave \$641.20 in money and \$403.27 in work. For parochial purposes they gave \$431.25.

For twenty-two years the Society has maintained a Vacation House for its members and their friends in a fascinating old house acquired through the generosity of the late T. J. Emery and Mrs. Emery. About five hundred girls visit the House yearly, their visits ranging from one day to two weeks or more. For the last year we have been working hard to bring electricity to the House and to install electric lights. Our interest is not merely in the increased comfort and convenience, but in the greatly increased safety to be so gained. Kerosene lamps and tallow candles have an appreciable influence on our insurance rates.

In October, 1925, immediately after the General Convention in New Orleans, the Diocese of Southern Ohio will have the honor of entertaining in Cincinnati the Central Council of the Girls' Friendly Society in America. This will be a five-day meeting and full of inspiration. The last session of the Central Council was held in Baltimore in November, 1923.

THE CHILDREN'S HOSPITAL

The Children's Hospital, Cincinnati, belongs to the Church. It is a Diocesan Hospital. Thus the responsibility for it rests upon every member of the Church. Plans have now been completed for the new building. A large part of the money has already been subscribed by a few people in Cincinnati. An opportunity is now being given to the Diocese as a whole to contribute to this building fund. Responsibility and opportunity are synonymous. Committees have been organized in nearly

every parish, and it is hoped that all who love little children will show their interest and sympathy by responding to their appeal. It is the spirit back of the gift which counts, whether the gift be large or small. For it is the interest and co-operation of all of the people of the Diocese that is wanted. And "Where your treasure is, there will your heart be also." Our Church Hospital must stand for all that is highest and best in the service and of relief of sick and suffering children.

REPORT OF THE WORK OF THE MATERNITY SOCIETY

The Maternity Society of the Protestant Episcopal Church of Cincinnati was organized forty-three years ago by Mrs. Robert Brown Bowles. The purpose of the Society is "to provide the services of a physician and nurse, and supply necessary aid and comfort to destitute women in childbirth, regardless of creed."

The Society now has its own Staff Doctor, Dr. Helena Watterman, and Staff Nurse, Miss White. The latter does all the investigation of cases referred to the Maternity Society. These cases come from many sources. The District and School nurses and doctors refer women who are unable to pay for a doctor's care when their babies are born. Cases also come from all the Social Agencies of Cincinnati, from the Clinics and from the Social Service departments of the churches. The number of cases cared for grows every year and the increase of work among the colored women is especially noteworthy during the last few years. The following report of this work is from January 1, 1924, to December 15, 1924:

Deliveries, 151; white, 98, colored, 53; male, 77; female, 79; twins, 5; premature, 2; deaths under ten days, 4; (2 still births, 1 congenital heart, 1 enlarged thynus); maternal deaths, 1.

A very important part of the work of the Maternity Society, unique of its kind in this country, is the Prenatal Clinic work. This work is carried on at four of the Babies Milk Fund Clinics: Christ Church Clinic, General Hospital Clinic, Race and McMickan Streets Clinic and Richmond Street Clinic. About three years ago Sewing Classes were organized in three of these Clinics. These classes are conducted by members of the Maternity Society and here the women are taught to make their own baby clothes. The increased attendance at the

Clinics has been noted with satisfaction, as in this way members of the Society come into more intimate contact with the mothers and are better able to solve many of their problems.

The report of the Prenatal Clinics from January 1, 1924, to December 15, 1924: Total attendance, 2,669; total new cases registered, 812; new white cases, 354; new colored cases, 458; urinalysis done, 3390; nursing calls made, 2734.

The work of the Maternity Society is financed by the Community Chest, from which the Society this year received \$5,047. The membership dues furnish an Emergency Relief Fund of over \$1,200 and the fund is used by the Chairman of the Visiting Committee and the Staff Nurse for any necessary relief for the families of the patients; to pay the rent and to buy food, milk and bedding, etc. The Society supplies a bundle containing baby clothes and a toilet bag and also second-hand clothing to any case where the nurse finds they are needed.

Each year about seventy Christmas baskets are given to the most needy cases cared for during the year. In these baskets are toys and clothing for each child in the family and candy and fruit and a sum of money for the Christmas dinner.

The present officers of the Maternity Society are: President, Mrs. William H. Harrison; 1st Vice-President, Mrs. Templeton Briggs; 2nd Vice-President, Mrs. Mark L. Mitchell; 3rd Vice-President, Mrs. Carlton Grisler; Treasurer, Mrs. John Holters; Recording Secretary, Mrs. Herman Bayless; Corresponding Secretary, Mrs. Timothy Goodman.

Respectfully submitted,
Dec. 28, 1924. RUTH C. BRIGGS.

THE CHURCH MISSION OF HELP IN THE DIOCESE OF SOUTHERN OHIO

The Church Mission of Help was started in the Diocese of Southern Ohio, while Mrs. Mortimer Matthews was President of The Church Service League.

It was decided to establish an office in the Cathedral House in Cincinnati, engage an executive secretary to take charge of the work, handle the cases and when the work was well-established in Cincinnati, to extend it if possible through other cities of the Diocese. It was proposed to use the funds set aside in the diocese for social service work, to finance the Church Mission of Help, and this the Board of Strategy agreed to do. Miss Ella Charls accepted the position of Executive Secretary and began her active duties in Cincinnati in September, 1921.

The Church Mission of Help stretches forth a friendly and helping hand to all girls in trouble, regardless of creed or nationality. It tries to keep the wayward and mal-adjusted girl from evil associations and convert her to the ideas of right-thinking and living. It stands by the unmarried mother in the hour of her greatest need, provides hospital facilities and medical attention, finds employment or a home for her and her baby, when necessary and helps her generally to adjust herself to the new conditions of her life; and at all times, as its foremost and main idea, keeps the thought of in some way reaching the girl spiritually.

Besides undertaking the care of the girls, turned over to Miss Charls from various sources, the aim of the C. M. H., from the beginning, has been to give various Social Service courses, in order to arouse the interest of church people in this branch of the Church's work.

The Parish Representatives (two or more members from every parish in Cincinnati) were organized during

1922. This is a unique organization found in no other Church Mission of Help. The purpose is to promote contact between the C. M. H. and the parishes, and also for a definite understanding of social service problems through educational courses.

In the first year Miss Charls took both white and colored cases, but since then, because of the increased pressure of the work, she has been forced to give up the colored work, as she felt she could not give it enough attention. The colored work is of the utmost importance and we hope in time to be able to have a colored case worker added to our staff to undertake this work and to give the girls the proper supervision and social contacts.

The largest percentage of the cases are of delinquent girls over eighteen and this part of the work is different from that done by any other social agency. It means a moral proposition with no possibility of appealing to the law to enforce discipline with the girls. The relief that the C. M. H. gives is solely to raise the standard of their morale and efficiency. A physically and mentally handicapped girl cannot succeed.

Miss Christine Boylston, Organizing Secretary, spent two weeks in the Cincinnati office in July, 1923, and was very much interested in the growth and development of the work and the number of cases. She made many helpful suggestions and said that Miss Charls must have an assistant immediately, in order to handle the increasing work, because no one's physical strength could stand the strain of caring for so many and such difficult cases alone. Every girl is a "problem" girl and dealing with them in the intimate manner that the nature of the work demands means a constant giving of one's self.

IN THE STUDY

It is 1900 years since Christ lived in the flesh upon the earth. But His ever living personality exercises a constantly growing influence over the minds and hearts of men. An indication of this is in the never ending stream of "Lives of Jesus" issuing from the presses of the great publishing houses. Each one written from a different point of view and each one bringing forth new truths out of the old treasure of the Gospel story. During the last year or two such widely different interpretations of that matchless personality as Papini's "Life of Christ"; Bartan's "Jesus of Nazareth"; Bosworth's "Life of Christ"; Headlam's "Studies in the Life of Christ" have been given to the world.

The most recent is "A Life of Christ for Young People" by Harold B. Hunting. It is not a life of Christ in the sense of interpreting the events in that Life in their chronological order. It is rather a study of some of the influences that contributed to His development; of the spiritual qualities that found such perfect incarnation in them; of the attitudes towards people that were characteristic of Him; of His behavior in certain situations and toward certain institutions. And it is all so written that the young people of today, so wide awake to and appreciative of spiritual beauty will be proud to claim Him as the Lord and Master and Leader of their lives. There is not a chapter, scarcely a page, but what brings Him marching in simple but regal Majesty to the door of the heart claiming a fuller place in the life. Every young person in America ought to have an opportunity to read it. Indeed the adjective "young" might be omitted and much more intelligent views concerning Him would mark the adult members of our population, except of course those who are hopelessly impervious to new ideas.

There are some who will object to some of its omissions; others who will object to some of its assumptions; but few will deny that here is a great book that makes Christ real, living, forceful, compellingly attractive—God manifest in the flesh—to the minds and hearts of modern youth. The book is published by Milton, Balch and Company and may be secured from the Presbyterian Book Store, 420 Elm St., Cincinnati.

The Children's Foundation of Valparaiso, Indiana, has placed all lovers of children under heavy indebtedness by the publication of its first volume entitled "The Child; His Nature and His Needs." Art and science have worked together in loving comradeship in its production and both have a right to be proud of the result.

Artistically it is a beautiful book. Bound in dark, rich, gold lettered green; print that is a joy to eyes that sometimes suffer from printer's cruelty; paper that is soft and pleasant to touch and spacious margins (but not too much so) that will delight the reader who loves to talk with the writer as he walks carefully through the pages of the book.

From a scientific point of view it is without doubt one of the most important books on "The Child, etc." that has ever been published. It is edited by Professor O'Shea of the University of Wisconsin and one of the country's most distinguished educators and associated with him in the book's production is probably the most brilliant group of experts in Child Psychology that has ever collaborated in the writing of such a book. If there is any doubt about it here are the names of some of them: Baldwin of Iowa State University; Miss Whitley of Columbia; Dearborn of Harvard; Newman of Brooklyn Ethical Culture Society; Goddard of Ohio State University; Winslow of Yale; Hollingworth of Columbia; and others just as distinguished. It is a book which combines scientific accuracy and literary grace as few books written by experts do. Every young mother ought to read it so as to know what interests to capitalize to the utmost in her child's development and what manifestations to be ever on guard against.

The terms of the Foundation make it possible for any one to secure a copy of this handsome book of five hundred pages for the sum of one dollar which includes postage. Money should accompany the order.

Another book which contains a lot of good advice to young married people is a little volume of Addresses by Dr. George N. Succoch entitled "The Home God Meant." It may be secured from the Presbyterian Bookstore, 420 Elm St., Cincinnati, Ohio. M. C.

YOU CAN'T GET AROUND IT

October 2, 1924.

MEMO. TO MR. MITCHELL:

During the Conference in Michigan, one of the most graphic illustrations of the old text, "The Light that shines farthest shines brightest at home," was made by Mr. C. O. Ford. He put up on the blackboard a statement of three canvasses made by one of the parishes in Michigan, as follows:

Date of Canvass	Subscribed for Parish	Subscribed for Others	Comments
1921	\$5,000	\$ 218	No emphasis on missionary offering.
1922	\$7,000	\$1,800	First thorough canvass ever held in parish. Special emphasis on missionary side.
1923	\$4,700	\$ 180	Felt need of additional parish revenue and therefore gave up all effort on missionary side and told people not to subscribe for Missions."

Note: The important thing about this is not the decline in the offerings for missions, but the result of such decline on the parish offerings.

LEWIS B. FRANKLIN.

THE CHURCH IN TOKYO

Dr. Teusler was present at the recent meeting of the National Council, and he and Dr. Wood presented information in regard to conditions in Japan.

Reporting on reconstruction work now under way, Dr. Wood stated that repairs had been or are being carried out on all the damaged buildings of St. Paul's University with exception of the chapel. Insufficient funds and the pressing character of other needs necessitate delay in repairing this very badly damaged building. New sites have been purchased for St. Margaret's School for Girls and for St. Paul's Middle School for Boys. On the St. Margaret's site buildings are being erected that will serve temporarily for class room and dormitory purposes and that can later be converted to other uses in connection with the school. It has not been possible as yet to begin work upon the new buildings for St. Paul's Middle School because of insufficient funds. About \$60,000 is available for the purpose. A gift just received from Mrs. E. Henry Harriman of \$40,000 will bring the total up to \$100,000, leaving only \$50,000 to be secured to meet the cost of the steel and concrete academic building which will be the chief feature of the new Middle School equipment.

All of the eight Tokyo congregations which lost their churches have been supplied with barrack buildings so that their services can go on, though the temporary character of the buildings and the cramped quarters prevent aggressive parish work.

Land has been secured immediately opposite the grounds of the Aoyama Palace as a site for the church that will replace Trinity Church, Tsukiji, and will be used by both Japanese and English-speaking congregations. This church with its parish house will cost \$50,000 and is to be a memorial to Miss Elisabeth R. Delafield of New York City.

(Press dispatches report a loss by fire of at least a part of the temporary St. Lukes Hospital at Tokyo).

FIRE

I quote this from the Canadian Churchman:

"We are training ourselves here for what we shall be hereafter; accordingly, some spend the Lord's Day worshipping; others smoking!"

—PRESBYTER IGNATUS in The Living Church.

BUTLER COUNTY MINISTERS ORGANIZE

"Eighteen Christian ministers of Butler County got together Monday afternoon of this week and at their meeting at the Y. M. C. A. at Middletown perfected an organization for mutual counsel and inspiration, and for the formation and presentation of the Christian public opinion of the county.

The meeting of the county ministers followed immediately upon that of the Middletown Ministerial Association, at which the other ministers were present as guests. For the county meeting, the Rev. G. H. Simonson and the Rev. Thom Williamson, Jr., President and Secretary of the Middletown Association, were made temporary chairman and secretary respectively. Later the county organization elected unanimously the following officers: President, the Rev. Mr. McDaniels, of Hamilton; Vice-President, the Rev. Mr. Anstutz, of Trenton; Secretary-Treasurer, the Rev. Mr. George, of Middletown. These permanent officers constitute the Executive Committee of the Butler County Ministerial Association.

As indicated above, the object of this association is less legislative than conciliar; more fraternal than coercive. In fact, the idea of fellowship entered largely into the thought of the meeting. It was felt that the ministers should take the lead in seeking to present a united front to the problems which are the work of the Christian bodies throughout the county, state and nation.

All ministers in Butler County are eligible to the new association, and all are urged to join immediately. The next meeting will be at Hamilton at twelve o'clock noon, Monday, January 19, 1925. It will include a luncheon at the Y. M. C. A., followed by a business meeting. The executive committee is to arrange a program."

THE REV. J. J. SCHAEFFER'S ORDINATION

Many years ago in the Choir of Christ Church, Dayton, Ohio, two men faced each other. One was a bass, the other a tenor. One was a business man, the other a newspaper editor. Both were members of the Brotherhood of St. Andrew. Both were lay readers. Both were Sunday School teachers.

On the last Sunday of the year 1924 the ex-editor, now Canon Reade of Cincinnati, presented his life-long friend the business man, Rev. John J. Schaeffer to Bishop Reese for ordination to the priesthood.

Three congregations joined in the service. St. Mary's, Waynesville, and Grace, Lebanon, where Mr. Schaeffer has been serving, joined with the Dayton church. It was a great tribute to a faithful minister that spite of zero weather these congregations were so well represented.

The rector of Christ Church, the Rev. Phil Porter, preached the ordination sermon and with the Rev. A. W. Hensell and the Rev. Don H. Copeland and the presenting clergyman joined in the laying on of hands.

After the service the Parochial Society of Christ Church entertained the visiting clergy and laity and the ordination party to a luncheon in the Parish Hall. A number of short speeches of congratulation were made and a social hour enjoyed.

The Rev. John J. Schaeffer will continue to have charge of the two congregations in which he has been so devotedly laboring.

HOLY TRINITY CHURCH, MADISONVILLE

THE REV. J. D. HERRON, D. D., RECTOR

A Processional Cross was used for the first time in the Parish on the Second Sunday in Advent. It is the gift of Mrs. Dobson, and is given in memory of her son, Reginald Edward Dobson, who entered into Life in 1902. Another beautiful gift, which was used first on the Fourth Sunday in Advent, is a Baptismal Ewer, given by the grandchildren of Mr. and Mrs. Richard Smethurst. It was used at the baptism of Miles Johnston Todd, with water brought from the River Jordan by Mrs. Smethurst.

CENTENNIAL OF ST. JAMES', PIQUA

St. James' Parish, Piqua, celebrated its centennial anniversary during November, 1924, with appropriate ceremonies and events to mark this important epoch in its history. One of the chief events of the centennial program was a really remarkable historical pageant, presented Friday evening, November 21st, in St. James' Church, one of the most beautiful churches of the smaller parishes of the Southern Diocese.

This pageant depicted with pomp and color the progress of one hundred years, but in no slightest measure failed to be dignified and impressive in its artistic representation of early history. A little over a century ago, the Indians were in possession of the land where the city of Piqua now is located. So, in the pageant procession, preceded by clergy and full vested choir, were Indian chiefs who had been powerful in the valley of the Miami at one time, as well as Indian women and children; also representatives of the early white settlers, including Col. John Johnston, (the first lay reader of St. James' parish), visitors from the East, who came to see the pioneer residents, their fine costumes in contrast to the group of more plainly dressed charter members of the Piqua Bible Society, whose organization antedated the founding of the parish by two years.

Sunday, November 23rd, the parish was honored by the presence of two Church dignitaries, who assisted in the joyful centenary celebration. The Rt. Rev. Theodore Irving Reese, Bishop Coadjutor, preached the sermon in the morning and received into the Church a class of seven communicants, who were presented by Rev. Mr. Abelwhite. At the evening service the Rt. Rev. Boyd Vincent, whose visitations to this parish have been all too infrequent of late years, preached at St. James' Church, a fact deeply appreciated by the members of the parish.

The last of the pleasant occasions in connection with the centennial program was the parish supper Monday evening, November 25th. The rector's request that 100 percent of the members of the families of St. James' parish attend this supper was fully heeded and the gathering in point of numbers, as well as in the spirit of friend-

liness and good will manifested, was most gratifying. Bishop Reese was a guest of honor and was seated at the table with Mr. and Mrs. Ablewhite, the wardens and vestrymen. Mr. Ablewhite expressed his pleasure at being present, and of the honor he felt it to be to have been rector of St. James' five years out of the hundred just celebrated. Bishop Reese spoke in his usual quiet manner, becoming more serious toward the last when he explained the import of the Nation-Wide Campaign—so simply yet so humanly that it cannot any longer remain just an abstract idea in the minds of his hearers.

The history of the parish of St. James' commences with its organization in 1824 by Rev. Intrepid Morse of Steubenville. Immediately after its organization, Col. Johnston was licensed by Bishop Philander Chase as lay reader. Rev. Gideon McMillen was the first rector of St. James', but resigned in 1828, in less than two years, because the "parishioners were so negligent in their duties that he was forced to teach school to support his family." From 1828 to 1832 the parish was without a rector, perhaps discouraged by the experiences of Rev. Mr. McMillen, and during these four years services were read by Col. Johnston, with the occasional ministrations of Rev. Samuel Johnston of Cincinnati. In 1832 a second rector, Rev. Alvah Guion was called to the Church with a salary of \$250 a year. To Mr. Guion's beautiful penmanship are due the preservation of records of the early history of the parish.

The same bell that was sent from England 92 years ago has been transferred to the belfry of the present Church edifice and still sends forth its peals of welcome. An equally old communion service is yet extant. As the doors of the Church are always open for those who would rest and pray, so the spirit of the parish is one that invites worshippers from every plane of life to join in the formal services; and it extends its help wherever it can benefit. Its parishioners may always be relied on eagerly to participate in whatever is asked for, the while maintaining the parish itself in a manner that befits a creed with the marvelous background of the Protestant Episcopal Church.

MARY WARREN.

ST. STEPHEN'S, WINTON PLACE, CINCINNATI.

Forty years ago a few loyal church folk held the first service of the Episcopal Church in Winton Place, then a village, but now a well-built suburb of Cincinnati.

The actual date was December 21st and the service was held by Bishop Jaggar, of blessed memory, in the town hall. Sunday before Christmas coming this year on the same date, commemorative services were held in the beautiful stone church and the comfortable Parish House which now houses this thriving congregation.

Bishop Vincent, Bishop Jaggar's immediate successor, preached at the morning service, which was a family affair, the Church School children and the grown folk uniting in the celebration. Historic letters and congratulatory messages were read by the Senior Warden, Mr. E. D. Woellner.

In the evening the vested choir, led by Mr. J. Raymond Baker, gave several of the choruses and solos from the Messiah.

The very wide-awake Young People's Society of the parish gave a very lovely pageant on the previous Thursday night as their part of the celebration. It was directed by Miss Florence Hale and a great deal of its success may be traced to the influence of the class in pageantry

given by the Rev. Lester L. Riley at the Gambier Conference the previous June.

The total attendance at the various events of this happy day aggregated 650 and the offerings were nearly \$250.

Of the three men who constituted the first committee in charge letters were received from two: Mr. Wm. Salway in Florida for the winter, and Mr. H. H. Vail, living in retirement in the East. The third member passed away some years ago and was represented by his widow, Mrs. Robert J. Smith. Two of the women founders were represented, Mrs. Armstrong by her daughter, and Mrs. Keith Hubbell by her son.

A congratulatory telegram was received from Bishop Reese.

During the forty years 55 adults and 146 infants have been baptized, 215 persons have been confirmed and the clergy have officiated at 62 marriages and 210 burials. In 1924 there have been 13 baptisms, 13 confirmed, 4 marriages and 23 burials. There have been twelve rectors during the forty years, six of whom have passed away and two have retired.

CHAS. G. READE.

CINCINNATI CLERICUS

The officers of the Cincinnati Clericus are, for 1925: President, The Reverend J. D. Gibson; Vice-President, The Reverend R. M. Hogarth. Secretary and Treasurer, The Reverend B. C. DeCamp.

A NEW WORKER

Miss Eleanor Tromey entered upon her duties as community nurse and social worker at St. Andrew's Mission, Addyston, December 15th.

GENERAL NEWS NOTES

The Rev. J. A. Staunton, D. D., has resigned as missionary in charge of our work at Sagada, in the Philippine Islands. The resignation has been accepted by Bishop Mosher, who is now making other arrangements for carrying on the work at Sagada. This action by Bishop Mosher has been approved by a special committee of the National Council of this Church.

Archdeacon Drane of Alaska expects to leave Nenana about January 1, for a winter journey of more than three months. Going down the Tanana River, he will first visit the Indian Mission and the white community at Tanana; then he will strike across country 150 miles northeast to St. John's in the Wilderness. From there he will follow the Koyukuk River northward to Wiseman and Coldfoot to visit the few white miners in those isolated camps. Another overland journey across the Yukon mountains will bring him back to the Yukon at Rampart and then he will go up the Yukon to Stephen's Village, Fort Yukon, Circle, and Eagle. From Eagle he will make a difficult cross-country journey to Tanana Crossing and from there will follow the Tanana River down stream to Nenana, reaching home, he hopes, about April 15. When he reaches Nenana again he will have traveled approximately 1,700 miles on foot.—The Witness.

Bishop Brent of Western New York, a member of the American delegation to the first opium conference at Geneva, did not try to conceal his dissatisfaction with what he termed "the lameness and insufficiency" of the sessions. In his closing speech, which brought fire from the India delegation, the bishop charged that business interests were preventing the conference from doing anything toward ending the curse of the drug. Bishop Brent is on his way home, and before leaving Geneva, is reported to have said that he is done with such conferences.—The Witness.

(This seems to be have been our exaggeration.)

Dr. Howard A. Kelly, the famous scientist of Baltimore, Md., and Mr. John H. Frizzell, Brotherhood Field Secretary, were the speakers at the annual meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew, held at Holy Trinity Memorial Chapel, Philadelphia, on November 28th.

Dr. Kelly ridiculed the idea that scientists have proved the fallacy of the Bible. On the contrary he claims that the further one delves into scientific work, the more certain he is to discover that the Bible is true.

Dr. Kelly claims that the Bible is proved true by science, but that it is proved true also by the pragmatic method. "It works," he says. "If any man will read and study and try to live the Bible, he will be convinced that it is true, all true, because it does what it claims to do. It works."

Dr. Kelly was for thirty years a member of the faculty of the University of Pennsylvania, is one of the most celebrated surgeons in America, and is one of the most constant and profound Bible students among our laity.

The Rev. Franklyn Cole Sherman, President of the American Guild of Health, has just finished holding a School of Applied Religion at Grace Church, Grand Rapids. The holding of this school was made possible by interest aroused in the subject by the Mission of Health, held by Dr. Sherman, in the parish, in the spring of the year. About seventy-five were enrolled in the class, and sessions were held in the afternoon and repeated in the evening, daily, from December 1st to the 13th.

The Woman's Auxiliary has the "little blue boxes." The youngsters have their white Lenten mite-boxes. Why shouldn't the men have some?

In St. John's, Helena, the men were given little red boxes for the reception of their thank-offerings. One box for the office, one for the home, thus coming to be a symbol of loyalty, the red, white and blue.

The results were better than expected. Within two months boxes were called in, after two months, something over \$110 was given. This scheme is commended to the pastors and Missionaries of the Diocese. Why shouldn't the men escape helping our Missionary enterprises?

—Arkansas Churchman.

An uncle of the Editor, with a penchant for statistics and with time to indulge the penchant, has pored through Stowe's Clerical Directory and has found some interesting facts.

Of the six thousand clergy in the American Church, 865 "own up" to birth in Great Britain or her dependencies. There must be many more, as some clergy hesitate to give the date and place of their birth. Of the Bishops, fourteen were born in England or one of the Dominions.

His second "chase" was for clergy who have come from other Christian bodies. Here again, there must be many more than the figures indicate, as there are many to the writer's own knowledge who were formerly ministers of other groups, whose previous affiliation is not indicated in the Directory. The list follows:

Methodist.....	40
Congregational.....	22
Roman Catholic.....	16
Presbyterian.....	16
Baptist.....	9
Lutheran.....	4
Quaker.....	1
Old Catholic.....	1
Dutch Reformed.....	1
Reformed American Church.....	1

Total..... 115

—Arkansas Churchman.

The fellowship which the Christian Gospel seeks includes all races. "Has not one God created us? Have we not all one Father?" Whatever superficial differences there may be, the body of humanity is one. For, "if one member suffer all the members suffer with it and if one member be honored all the members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and co-operation, and to dispel false racial pride or desire to dominate others.

Upon every minister of the Gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian Church cannot lower the standards of Christ. It is therefore uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and suspicion and destroys that fellowship which should characterize the family of God.

—Message from The Federal Council of Churches.

At the meeting of the Army and Navy Commission of the Episcopal Church, held at the Church Missions House, 281 Fourth Avenue, New York City, on Thursday, December 11th, the following motion was made and carried: That the Church clergymen, who may be seeking appointment as chaplains in the Army or Navy or the Officer's Reserve Corps, send their applications to the Chairman of the Executive Committee, Army and Navy Commission, 281 Fourth Avenue, New York City.

The Rt. Rev. Thomas J. Garland, Bishop of the Diocese of Pennsylvania, has been appointed an Episcopal Canon of St. George's Cathedral, Jerusalem, as the representative of the Church in the United States.